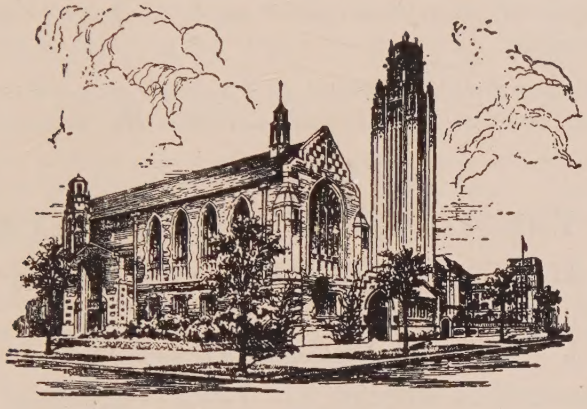
Volume XXXIII JANUARY 1943 *Number 1*

The Chicago Theological Seminary

REGISTER



CHRISTIAN DUTIES IN 1943 *By Albert W. Palmer*

EMOTION, ART, AND RELIGION

KINDLED AFFECTIONS *By Daniel D. Williams*

THE NEW ARTS GUILD *By John R. Scotford*

THE ARTS AND THE INNER LIGHT *By Fred Eastman*

Your Help Needed
Guideposts to Better Writing
Alumni Notes, Book Reviews, and
The Hammond Library Extension Service Bulletin

BOOK LIBRARY
PACIFIC SCHOOL
PACIFIC SCHOOL
OF RELIGION

87671 v.33 1943

The Twelfth Annual

MINISTERS' WEEK

AT

THE CHICAGO THEOLOGICAL SEMINARY

Monday–Friday, February 1–5, 1943

Should we hold Ministers' Week this year? Under the abnormal travel conditions ought ministers try to come? Wouldn't it be in the interest of public policy to omit Ministers' Week altogether? These and related questions have been carefully considered by the Seminary faculty. The decision to hold our program was arrived at only after earnest debate and in the light of an apparently widespread opinion among the pastors consulted that we should go ahead.

Once having decided to proceed, we felt doubly obligated to make the program really worth while for those who can come. Here is the result:

Special Features

THE ALDEN-TUTHILL LECTURES

"PRACTICAL CHRISTIANITY IN THESE TIMES"

by DOUGLAS STEERE

Professor of Philosophy in Haverford College

TWO WORKSHOP GROUPS, 9 to 11 o'clock each morning

a) *Strengthening the Faith and Life of the Church*
Led by PROFESSORS WILLIAMS and SNYDER

b) *Community Responsibilities of the Church in Wartime*
Led by PROFESSOR KINCHELOE and others

FOUR AFTERNOON FORUMS on Some Basic Problems of the Post-war World
Led by PRESIDENT PALMER and PROFESSORS PAUCK, SPINKA, and MANSHARDT

FOUR SHORT COURSES, 11 to 12 o'clock each morning
Led by members of the FACULTY

RELIGION AND ART DEMONSTRATIONS
Music, a Speech Choir, and a new Religious Drama

If you have not already received the detailed program and registration card, write at once for them to

ALBERT W. PALMER, *President*

THE CHICAGO THEOLOGICAL SEMINARY REGISTER

Published Four Times a Year, January, March, May, and November, by The Chicago Theological Seminary, 5757 University Avenue, Chicago, Illinois. Entered as second-class matter April 24, 1919, at the Post Office at Chicago, Illinois, under the Act of Congress, August 24, 1912. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, Authorized April 17, 1922.

The Chicago Theological Seminary

REGISTER

An Extension Service Bulletin Edited for Our Alumni and the Congregational-Christian Ministers of the Middle West

FRED EASTMAN, *Editor*

VOLUME XXXIII JANUARY 1943 NUMBER 1

CHRISTIAN DUTIES IN 1943

By ALBERT W. PALMER

[*President Palmer not only leads the Seminary but serves pastors and churches throughout the country, and especially in the Midwest, as guide, philosopher, and friend. Among his recent books are "Come, Let Us Worship," "The Art of Conducting Public Worship," "The Minister's Job," and "Orientals in American Life."*]

IN TIMES like these Christians have duties laid upon them by the nature of their Christian faith which go even beyond the heavy responsibilities which inevitably rest upon all citizens. It can be assumed, of course, that in time of war Christians will share fully with all their fellow-countrymen in loyal and constructive contributions to the welfare of their country. They will pay their taxes, obey the law, refrain from carping criticisms, try to elevate community morale, perform acts of mercy, abstain from subversive or disloyal words or deeds, and contribute to the defense of the land in such ways as the government directs but, of course, within whatever limits are imposed upon them by their Christian conscience. Practically all Christians would surely want to take their place on such a platform.

Beyond these basic and elemental duties, however, Christians have further and more exacting responsibilities laid on them by their obligations as followers of Jesus Christ. Some of these implications of the Christian gospel are:

1. The maintenance of the Christian church as a universal, unbroken spiritual fellowship existing beyond all denominational, racial, or national barriers. There must be no war in the church or between churches, even of countries whose secular governments are at war. The local church in wartime faces peculiar dangers and responsibilities. It must maintain its own unity as a body of Christian believers, keeping fellowship across lines of divided thought within its own group by inculcating tolerance and mutual forbearance among its members. We must all humbly seek to know the mind of Christ under the Holy Spirit's guidance and not set up as judges of one another's consciences.

2. The local church has special responsibilities to serve all troubled souls and all victims of the war. This includes refugees and evacuees in this and other lands and anxious parents of boys in service. Especially must we serve the youth of this generation, some of whom are forced by war conditions into defense industries, often with bad physical and moral surroundings; while others are conscripted for military training and gathered in vast camps or cities far from home; and yet others, a small but very significant group, are assigned to civilian public service camps or are actually in prison because of conscientious scruples against war, though eager to serve and ready to sacrifice in constructive service. All these must be remembered and served in appropriate ways with sacrificial devotion by the Christian church.

3. A deep and unalterable sense of brotherhood for all mankind even across hostile boundaries—a brotherhood which renounces all attitudes of hatred, revenge, or vindictive punishment and is determined to meet all human beings in a spirit of invincible good will. This brotherhood must be no mere sentimental emotion but must express itself in unfaltering insistence upon justice—not a cold impersonal or vindictive legalism but a justice administered in love and devoted to human welfare. Christian justice must be humble and begin at home by the confession of our own sins and never be made a cloak for hostility, revenge, or self-righteous pride. Justice can be just in a Christian sense only when it is linked to brotherhood, humility, and primary concern for the ultimate human welfare of all concerned.

4. India, China, and Africa, because they have suffered from the white man's imperialism and assumed racial superiority, present peculiarly important areas where as Christians we must stand for the equal dignity of all races and "the right of all peoples to choose the form of government under which they will live." All imperialism must cease, and such undeveloped peoples as temporarily need further training in self-government must receive security and tutelage through the joint friendly co-operation of the fellowship of nations, without exploitation and without enforced conformity to alien cultures.

5. Recognizing that military operations are the functions of the state, and leaving them, therefore, with the state, the church must recognize a deep and permanent responsibility on its part to promote and awaken public opinion in behalf of future agreements among men and nations which will reduce the danger of future wars and make for a just and durable peace. To this end there must be careful, open-minded, and unfettered study in all the churches of the findings of the Delaware Conference and of other serious attempts to outline conditions under which we might hope to obtain a post-war world characterized by a fair, peaceful, and co-operative order of human life. If the church really wants this, it must think through in advance the problems involved and thus be prepared to lead public opinion in the sacrificial and revolutionary changes of thought and the renunciation of national selfishness which will be required.

6. The early termination of the war, which at present is destroying life and property, truth, freedom, and good will in ways that are suicidal to the whole human race, is deeply to be desired by all Christians, provided such termination can be achieved on terms that will not sow the dragon's teeth of future wars but will be calculated to achieve not only for ourselves but for our enemies, and especially for helpless minorities and unwilling victims of oppression in the present tragedy, a chance to live in a decent and co-opera-

tive world with liberty and justice for all. To this end there is urgent need of the immediate establishment in our own and every other country of authoritative permanent peace commissions to study and announce to the world constructive peace aims and reasonable bases for possible international consultation and co-operation toward bringing the war to a close on terms fair and favorable to all humanity. A peace by consent and collaboration has greater hope of permanence than a dictated peace—even though we ourselves be the dictators.

7. Christians also must recognize a peculiar responsibility to bear witness against and seek remedies for those sub-Christian practices which imperil our own common life within the nation. Unjust racial discriminations, industrial exploitation, bad housing, the sad plight of certain rural populations, the tragic problem of evacuees, and all the other social injustices and maladjustments which keep our common life below the level of a true Christian civilization must be faced without evasion, repented of, and remedied as far as possible. If we hope to lead the world toward justice and a decent human life, we must first of all lead ourselves.

To these high goals and purposes we should now commit ourselves and should also call on Christian people everywhere, of every name and denomination, to dedicate themselves anew. Armies and navies may win military victories, but these deeper ideological and spiritual victories, without which military victories are in vain and with which it is conceivable that bloody victories in battle might not even be necessary, can be won only by civilian men and women loyal to the imperative ideals of our Christian faith.

KINDLED AFFECTIONS

By DANIEL D. WILLIAMS

[*Dr. Williams is Associate Professor of Christian Theology. Upon graduation from the Chicago Theological Seminary in 1934 he was awarded the Blatchford Fellowship for further study, which he took at Union Seminary and Columbia University, receiving his Ph.D. from the latter in 1940. Meanwhile he became minister of the First Congregational Church of Colorado Springs in 1936, serving it until 1938, when he was appointed dean of the Chapel and instructor in religion at Colorado College. From the latter position he was called to the Seminary Faculty in 1939.*]

YOU recall the collect which begins, "Almighty God, who pourest out on all who desire it the spirit of grace and supplication." You remember it goes on to ask deliverance from "coldness of heart" and "wanderings of mind," in order that we might worship God "with steadfast thoughts and kindled affections." *With kindled affections*—that phrase stopped me short while I repeated the prayer not long ago, for it seemed to point a finger at one of our most pressing problems—the place of emotion in our religious living.

I am thinking both of our private religious living and of our public ministry when I suggest that we have lost the power which comes from profound feeling. We sophisticated folk are strong on "steadfast thoughts." We are weak in "kindled affections." We lack what Jonathan Edwards called that "fervent, vigorous, en-

gagedness of the heart in religion." When people go from our services of worship, what can we say has happened to them? Usually we can say that they have thought about something important for a time; but we cannot honestly say very often that they have come to feel deeply about anything. L. P. Jacks spoke a few years ago of "the lost radiance of the Christian religion." Could we prove that it has been found again among us?

IS THE RADIANCE LOST?

The sterility and feebleness of our religious experience are the more disturbing when one realizes that we are not really lacking in the capacity for profound feeling. What troubles me most is that so many of the most vital experiences come outside the conventional religious sphere. To speak out of my own experience, I confess that many sermons about personal integrity and sacrifice for the common good have left me with some vague sentiment and some will to strive. But I contrast this faint stirring with the power of *The Life of Émile Zola* in the superb moving picture which Paul Muni made of it some time ago. Here in the courtroom Zola rises to defend an innocent man—Zola, whose success and age gave him every excuse for clinging to his comfortable security. He rises to throw it all away with one sentence, "I swear that Dreyfus is innocent." You left that picture feeling that your soul had been pulled to pieces and then infused with a new wholeness.

The case of religious literature is similar. Few, indeed, are the books expressly dealing with religion that have gripped me as did the biography of Marie Curie. She was no orthodox religious person. Church and chapel are absent in the story, as are moralistic sentiments or homiletical devices in its telling. But in the simplicity, the doggedness, the unconquerable human splendor of that life there is power to make one rise from the reading of it feeling cleansed in spirit.

So many sermons sound as if the minister were fearful of revealing any profound emotional tides in his life or faith. But I have heard in the last two years many secular speakers pour out their hearts to sophisticated and critical audiences. I think particularly of a paper dealing with social issues read by Professor Max Otto at, of all places, a meeting of the American Philosophical Association, and another paper on William James, read before the same society by Professor Horace Kallen. These men spoke with the compelling emotion which rises from man's inmost loyalties and hopes, and certainly neither of these professors is lacking in critical power.

Every living movement in our world has captured men's emotions as well as their minds. Where is our hold on the religious affections? Any vital Christianity will have to answer that question.

THE ABUSE OF EMOTIONS

Certainly we face real difficulties in this matter. One of them must be mentioned even in this brief statement. We know too much about emotion, or at least we think we do. Certainly we know its abuses. We have seen fourteen-year-old boys with contorted faces and rigid bodies, screaming in the emotional fire of a pentecostal revival. We have seen sentimental religion blind men to the evil that they do. The present Archbishop of Canterbury reported some time ago his observation that businessmen whose dealings during the week were known to be particularly harsh had an especial fondness for sentimental hymns on Sunday nights. Knowing these things, we distrust all feelings, including our own, and rightly so. Perhaps this marks us, particularly in our academic circles. Perhaps it is true that what the mind dissects the heart cannot feel. It

may be we are damned to an enfeeblement of religion itself because we try to understand it, and, if so, may God be glorified thereby.

We need not give up too easily, however, to coldness of heart. We can find the central power of religion. Two reminders may aid us.

THE HEART OF RELIGION

One is—and this we need to say to ourselves and one another many times—that there is nothing shameful, disreputable, or stupid about emotion, either in religion or in any other sphere of life. There is a necessary restraint in all mature living; but the heart of life is emotion, and the heart of religion is emotion. In thinking of this problem, I re-read Jonathan Edwards' *Treatise on the Religious Affections*. I do not believe any modern psychologist or any modern theologian is more aware of the perversity, the complexity, the dangerous character of feeling than was Edwards. But he could not escape one sound conclusion: the essence of religion consists in holy affections. Christianity points to a Redeemer who calls forth our gratitude, our contrition, our love. He transforms the human heart.

We may be grateful to the Negro for having given us one of the supreme aids to the life of the Christian in the great spirituals. Sing "We Are Climbing Jacob's Ladder" or "Were You There When They Crucified My Lord?" and you know that profound religious feeling can be expressed without sacrificing the integrity of the human personality, can be expressed with dignity, with restraint, and yet with power. We ought to leave off our fears about admitting or expressing what we most truly care about in the Christian way. Quench not the spirit when it moves.

The other reminder concerns the nature of emotion itself and how it comes into play. The subtle thing about it is that you cannot attack it directly. Emotion is aroused by something real in the nature of things to which we respond. We cannot make ourselves feel. Let us be clear about that. The one thing we are not saying here is: "Our religion lacks feeling; therefore, let's put some feeling into it," as the leaders of community singing say. Nothing is worse than that in religion or, for that matter, in art. No, the truth about emotion points in another direction, and I shall try to say what I think that is.

THE COMPASSIONATE GOD

If we are lacking in response to the Gospel, it must be because we have forgotten something in that Gospel, for it has the power to transform life. It must be that we have forgotten to look at something which is there in life and which does draw us with compelling urgency. I believe we have forgotten. We have forgotten the message of the compassionate God who gives himself in humble service, in suffering, in forgiving love through the blackest tragedy for our redemption.

One of those who returned on the "Gripsholm" was a missionary who had been interned in a concentration camp for a number of weeks. He was asked the usual reportorial questions about his joy at being home, his treatment in the camp, etc. One question was: "What did you think about while you were imprisoned?" He replied: "I spent such time as I had to think wondering whether I would be worthy of freedom when I got it."

There lies the root of Christian power, the willing response of man to what God in life has given to him. We have freedom. We have physical freedom. We have freedom to think. We have the freedom of the spirit which belongs to the Christian man wherever he is, in whatever trials, because God in Christ, and in countless humble

souls, has given himself to us in compassionate, forgiving love. Are we worthy of that freedom?

If together we look at the Gospel again, look at this life of ours to see what is in it and what its cost must be, we shall be ready when the living God comes to kindle our affections with a holy flame.

THE NEW ARTS GUILD

By JOHN R. SCOTFORD

[*Dr. Scotford is Secretary of the newly formed Arts Guild of the Congregational Christian Churches, Associate Editor of the "Missionary Herald," and contributor to several religious journals. His books include "Mating Ministers and Churches" and "Spanning a Continent." He has kindly written the following article at our request.*]

ART and religion once came close to being two names for the same thing. Prior to the Reformation man instinctively expressed his spiritual life in forms of beauty. The artists found in the church both their inspiration and their means of sustenance.

The stalwart fathers of the Reformation were so afraid of the sacerdotal that they did not dare to tolerate the beautiful. They allowed their small-boy instincts to have their way with the stained-glass windows and the images. Artists have wept over this calamity for three hundred years, but we wonder if possibly some of the glass were not so hideous as much which we find in Protestant churches today and some of the images as garish and gruesome as those which may be seen in many Catholic churches.

Out of the Reformation came an unholy alliance between righteousness and ugliness, which by inference at least associated beauty with His Satanic Majesty. Two happy accidents saved Protestantism from utter emotional barrenness: Martin Luther and John Wesley could sing! Although both men appear to have been utterly oblivious to their physical surroundings, they had keen ears. And so for three centuries the Catholic church has majored on an appeal to the human eye while the Protestant church has concentrated its attention on the ear. The upshot was that Rome got the multitude while we attracted the professors and others who have a keen ear for words.

Of course, this is an oversimplification. Protestantism has produced many good hymns and a few impressive buildings. Gradually the arts have enjoyed an increasing degree of ecclesiastical recognition. Two of the milestones in this *rapprochement* are to be found in Chicago.

MILESTONES

In 1921 Von Ogden Vogt, at that time pastor of the Wellington Avenue Congregational Church, published *Art and Religion*. This book plowed a new furrow as far as Protestantism is concerned. It stirred many sensitive souls. It gave the church sound intellectual reasons for its instinctive quest for beauty. After twenty years its pages are surprisingly fresh. To most of the clergy its teachings are still news.

In 1926 Fred Eastman was appointed professor of religious literature and drama in the Chicago Theological Seminary. By

this step the dramatic impulse which the church had condemned for years was given a religious sanction. For sixteen years a stream of students has gone out into the churches with a quickened appreciation of the religious possibilities of drama and the kindred arts.

Under the inspiration of Douglas Horton's leadership, a further step was taken during the sessions of the General Council of Congregational Christian Churches at Durham, New Hampshire, last June in the organization of the Arts Guild of the Congregational Christian Churches. This is a voluntary organization which enjoys the hearty indorsement of the Executive Committee of the General Council and the fullest co-operation of the Church Building Department of the Board of Home Missions. It is a new venture journeying down an unexplored road. During the six months of its existence it has been hailed with enthusiasm and supported with surprising devotion.

PURPOSE OF THE GUILD

The purpose of the Arts Guild is to encourage the use of the arts by the church and at the same time to enlist the arts in the service of religion. Its governing body is a widely representative group bearing the historically significant name, "Board of Syndics." This board in turn has selected master-craftsmen in six of the church arts. In association with advisory committees, their function will be to stimulate the exercise of their respective crafts and to establish standards of excellence. It is expected that master-craftsmen will be appointed in other fields from time to time. Those thus far chosen are:

Liturgics: Von Ogden Vogt, minister of the First Unitarian Church of Chicago, the acknowledged Nestor of the movement.

Church Architecture: Clarence Ward, professor of the history and appreciation of art in Oberlin College and pastor of the East Oberlin Community Church. He has taught at Princeton and Rutgers and studied in Europe. He combines the point of view of both art and religion.

Church Music: C. Harold Einecke, minister of music of the Park Congregational Church of Grand Rapids, Michigan, where he has developed five choirs and established an annual Bach Festival. He represents the type of church music which has been developed by the Westminster Choir School, the Union School of Sacred Music, and St. Olaf's College.

Religious Drama: Fred Eastman, of the Chicago Theological Seminary, the acknowledged leader in this field.

Ecclesiastical Woodcrafts: James W. F. Davies, minister of the First Congregational Church of Waukegan, Illinois, who has found joy for himself and delight for others in the fashioning of wood in forms of beauty which have religious significance.

Religious Photography: Wallace W. Anderson, minister of the State Street Congregational Church of Portland, Maine, who has developed rare skill in preserving moments of spiritual significance on photographic film.

PROJECTS UNDER WAY

A clearer view of the function of the master-craftsmen can be had from a review of the projects which the Guild has on foot.

The Photographic Salon of Religious Art, which was on exhibit at the Durham Council, was projected in the name of the Arts Guild, with the substantial co-operation of the Church Building Department. After the Council the nonarchitectural pictures were returned, but the architectural ones were kept together. During the fall they made two trips to the Pacific Coast and were shown in Nebraska, North Dakota, Wisconsin, and at the Midwest Regional Meeting at Moline, Illinois. In response to a persistent demand, the nonarchitectural pictures in the original exhibit contributed by Douglas Horton, Wallace W. Anderson, and John R. Scotford have been reassembled and are now

on tour. From November through January the exhibit has had a busy schedule in New England. The first week in February it comes to the Chicago Theological Seminary for Ministers' Week. It will continue on the road indefinitely.

This spring the Arts Guild expects to publish the first issue of the *Church Arts Annual.* How large this publication will be remains to be seen, but the intention is to make it a beautiful specimen of the printer's art. Through both pictures and text the churches will be stimulated to a skilful use of the arts.

An effort is being made to secure a place for the church arts on the programs of state conference meetings and other religious assemblies. The purpose is both to popularize the arts and to enrich the content of such gatherings. Within reasonable limits, the master-craftsmen and others associated with the Guild will be glad to speak or to demonstrate their arts at such meetings. It is also hoped that some experiments can be conducted in the introduction of the church arts into the programs of the young people's summer conferences.

A quiet campaign is under way to persuade the theological seminaries to give the arts a larger place in their courses of study. The well-trained seminary man ought to be able to hold an intelligent conversation with his organist—which is frequently not the case at present. Out of his study of liturgics should come an understanding of the possibilities of church architecture as well as improved services of worship.

The Guild is studying plans for awarding certificates of merit to churches which have registered achievements in the field of the arts. This will probably begin with the recognition of effective architectural changes.

At the next meeting of the General Council the Guild hopes to present a number of demonstrations of the place of the arts in the life of the churches. There will probably be a seminar on the church arts. Undoubtedly, there will be a bigger and better salon of photography. The Guild hopes to build a worship center for the use of the Council. In all probability there will be a demonstration of church music as an aid to worship.

As the reader can see, the Guild hovers midway between dream and reality. It should represent the imagination of the church. Its function is to point the way from what is to what might be. It is essentially an adventure, and, as such, it beckons to adventurous souls. It is wide open to suggestions of all sorts. Charter members are still being enrolled at one dollar per person. The officers of the guild are: president, Richard H. Ritter, minister at Southington, Connecticut; vice-president, Harold G. Jones, minister of Plymouth Church, New Haven, Connecticut; secretary, John R. Scotford, Board of Home Missions, 287 Fourth Avenue, New York City—to whom interested souls are invited to write.

THE ARTS AND THE INNER LIGHT

By Fred Eastman

[*Dr. Eastman has been Professor of Biography, Literature, and Drama in this Seminary since 1926. His recent books include "Men of Power" (5 vols.) and three new plays: "Prexy and Son," "Eternal Life," and "American Saint of Democracy." A new edition of his "Drama in the Church," Louis Wilson co-author, is just off press.*]

ONE day last spring I saw in a Chicago paper an announcement of a special exhibition at the Art Institute—an exhibition of paintings and etchings selected from the work of Chicago artists. As my eye ran down the list of artists who had been honored in this selection, suddenly one name seemed to leap out from the page. It was the name of a young Italian—Dominick Costabile. I knew that boy. I went down to the Institute and stood before the portrait he had painted, admiring even more the boy who had done it. For back of that portrait, as back of every work of art, there was a person who had put something of himself into it.

Some three or four years ago a young minister[1] came into my office and told me that he had a "concern" for this boy, who was then about twenty. Young Dominick was having a hard time. Out of work and out of money, he had become discouraged. "The boy is at a crisis," said his pastor. "If I can't find some way to help him, he may go to pieces. I remember that you urged us in one of your classes to turn our enforced leisure into some sort of creative effort. Can you suggest any particular kind of effort I might encourage this boy to undertake?"

We talked over the boy for a while, and together we came to the conclusion that since he was an Italian boy and poor, the young pastor should put into his hands a biography of another Italian boy who was also poor but who made his poverty not a source of embitterment but a source of power. Perhaps some light from the story of Francis of Assisi would illumine this boy's darkness. So the young pastor loaned him a copy of Sabatier's *Life of St. Francis*. The boy read it, and the light within him began to glow.

Next the young pastor suggested that the boy make a diorama of some scene in Francis' life. The boy didn't know what a diorama was, but he went to see some of those exquisite ones Lorado Taft had made. The boy chose the familiar scene of Francis preaching to the birds. For the next few weeks he worked upon it. As he worked, the inner light grew brighter. One cannot concentrate his attention upon any great creative soul without finding within his own spirit some answering glow. When at last the diorama was finished, the pastor and the boy brought it to my office. It was a work of art—crude, perhaps, but genuine.

AN ARTIST PILGRIM'S PROGRESS

From that simple beginning Dominick went on. He worked for his bread and butter wherever he could, but he used his leisure time to try experiments with various forms of arts and crafts. Someone brought his work to the attention of the Art Institute, and he was granted a scholarship which enabled him to study art there for the next two years.

Then one day, about a year ago, I had a telephone call from him. He said he was now teaching arts and crafts at the On-

[1] Rev. Perry Avery, C.T.S. '34.

ward Neighborhood House in Chicago and that he and his students had prepared an exhibit of their work. Would I come over and see it? I went. I found paintings and water colors, tapestries and other mural pieces, and on tables was exhibited an astonishing array of pottery, copper vessels, baskets, leather work, and wood-carving. Mind you, these were boys and girls from one of the most congested areas of Chicago—Italians, Poles, Scandinavians, and I know not how many other nationalities. Much of their work would have done credit to a college class in creative art. And among it I noted not a few tapestries and other pieces illustrating the life of St. Francis. You see, Dominick had caught something of the spirit—something of the inner light of the Little Poor Man of Assisi—had applied it in his own life, and was now passing it on to others.

His story illustrates, does it not, the interrelation of the arts and the inner light? Today Christians need more than ever the power of the arts to illumine the darkness of a war-torn world with the inner light of the Gospel. So I want to make a plea for a greater use of this power in the service of religion. I base this plea on four hard facts.

CREATING A NEW WORLD

1. A new world must be built—a free and generous world. It is not enough to know what kind of world we want. It is not enough to be able to put our ideas about that new world into words that are intellectually acceptable. If we are to reach the masses of men and women—yes, and the leaders who make the peace that must follow this war—we must put our ideas about the new world in terms that fire their *imaginations* and their *affections*.

2. This is the high service of the arts—to kindle the imagination until it creates great pictures in the human mind, and then to surround those mental pictures with affections so that human beings cherish them.

3. People have been conditioned by motion pictures, radio, and illustrated magazines to think in terms of drama and story and picture. The masses have always been picture-thinkers. The Chinese have a saying to the effect that one picture is worth ten thousand words. The totalitarian powers were quick to realize the importance of these popular arts and early commandeered the motion-picture and radio industries for their political and doctrinal ends.

A hundred and fifty years ago the emotional life of the people centered in the churches, and the churches dominated the educational and social as well as the religious life. Today the emotional life of the country is centered in the radio, the movies, and the theater. A child who has just seen Walt Disney's *Bambi* in the movies is likely to find his Sunday-school lesson next day rather dull if taught in the conventional fashion.

4. These changing spiritual needs of our people determine the task of religion as we try to shape the new world. The increasing mechanization and regimentation of human life have left the creative impulses in us unsatisfied. Men feel that they are more and more coming to be cogs in a great machine. They want to be saved from this machine life.

It is a serious thing for any generation when its creative and imaginative life is threatened with destruction by these forces of regimentation, whether they come from a foreign enemy or from our own culture. In the last analysis, the only enduring thing in any civilization is its art. We can build great skyscrapers, railroads, subways, and armored tanks, but the rains and winds of heaven and the rust of earth will dissolve them. Stone and steel are not so lasting as poetry. The magnificent buildings of ancient Greece

are only a heap of ruins, but the *Iliad* and the *Odyssey* are as vibrant with life as they were twenty-eight centuries ago. The glories of Solomon's temple have all vanished, not one stone left upon another; but the hymns of the temple and the visions of Isaiah are with us yet. Long after the skyscrapers and the subways and the temples and the printing presses of 1943 have crumbled and blown away in some future dust storm, mankind will still be repeating "The Lord is my Shepherd" and "The quality of mercy is not strained." They will be baring their heads before Raphael's "Madonna"; they will be rising when the "Hallelujah Chorus" is sung. The material things of civilization perish; only its art endures.

In America during the past century we have been multiplying our machines and starving or crushing our artists. America today with a population of a hundred and thirty-five million has not produced as many great artists as Athens with a population of thirty thousand. It is not simply a question of sustaining and encouraging the individuals who show artistic talent; the larger task is to foster and cherish the imaginative life in all of us. For it is in our aspirations and our beauty and our courage that the artists find their songs.

WHAT KIND OF MINISTRY?

Suppose we grant the validity of this plea; what sort of religious ministry should we endeavor to develop to meet this need? The religious ministry which our generation needs will be a ministry that will seek to kindle the inner light in the individual soul. That is basic. It will be a ministry that insists on expressing that inner light in daily works of righteousness and Christ-like living. That, too, is basic. But these are not enough. It will be a ministry that reaches the masses of men with power to touch their imaginations with a passion for social righteousness and social justice. For who can look upon the hellish devastation which today covers so much of the earth, involving millions of men in bloodshed and other millions in death by starvation and pestilence, without realizing that individual salvation is not enough. Society needs to be saved from the social and economic causes that breed such wars. *The individual man must be saved in a saved environment.* And this leads inevitably to the conclusion that the ministry we need must be not only individual but social—and that it must make use of the arts which reach the imaginations and the emotions of the people.

As the church of earlier centuries developed and utilized the art of Giotto, Michelangelo, Raphael, Fra Angelico, Palestrina, Bach, and Beethoven as a means of preserving and fostering the inner light, so must the church of today—if it is to meet the deepest needs of this generation—develop the young dramatists, poets, novelists, musicians, painters, and the artists of the theater, motion picture, and radio. Through the work of such artists we can speak our message of social compassion and social justice, and speak it to the people in the language they know best—the language of the heart.

YOUR HELP NEEDED

Specific Projects for Christian Help to Japanese-Americans

[*The following article has been prepared for the* Register *by the Advisory Committee for Evacuees, 189 West Madison Street, Chicago. This Committee includes representatives of the Chicago Federation of Churches, the American Friends Service Committee, and more than a dozen other religious and social organizations.*]

THE forced mass evacuation of more than 112,000 Japanese from the West Coast created a special responsibility for us to help preserve the ideal of brotherhood and of political and religious freedom in our country. These Japanese, nearly all of whom have thought of themselves as members of our nation, and two-thirds of whom are American citizens, are now living in ten relocation centers from Arkansas to Montana. Although every effort is being made to improve the living conditions in the new centers, "internment" implies certain restrictions of personal liberty. These restrictions will continue to create problems for the evacuees as long as they are in the relocation centers. Overcrowding and lack of privacy work great hardships on everyone. Normal family life and relationships are exceedingly difficult. Having their loyalty as citizens doubted is much harder for evacuees to bear than any of the physical inconveniences. Here are three specific projects in which you and your church can help.

1. *Secure employment.*—The soundest single approach to the evacuation problems is to find jobs for these Americans in your community. The government is committed to the policy of relocating the evacuees. The employer does not assume any special responsibility. In order to leave camp, a definite job offer must be made. There are individuals available who are skilled in every field essential to American industry. Refer job offers in the Chicago area to the Advisory Committee for Evacuees, Room 1010, 189 West Madison Street. Everyone leaving camp for a job is given an F.B.I. record check. Other communities should write to the Committee on Resettlement of Japanese-Americans, 297 Fourth Avenue, New York City, sponsored by the Federal Council of Churches of Christ in America and the Home Missions Council of America.

2. *Raise funds for scholarships for students.*—Two hundred and eighty-six colleges have now been approved by the Army and Navy, and many others hope to enrol these students. Placement of students is limited by the scholarship funds available. Every student leaving camp for a job is given an F.B.I. check. Funds for such scholarships should be sent to the National Student Relocation Council, 1830 Sutter Street, San Francisco, California.

3. *Maintain fellowship with those still in relocation centers.*—This can be done by (*a*) sending athletic equipment, toys, and games; (*b*) cutting out layettes for new babies; (*c*) sending good books; and (*d*) establishing personal friendships by writing to Sunday school and other groups in camp. Address inquiries to Pacific Coast Branch, American Friends Service Committee, 501 North Raymond Avenue, Pasadena, California.

This is the time for persons of good will who wish to demonstrate their belief in justice, democracy, and the dignity of each human individual to come forward and help.

ALUMNI NOTES

Compiled by DANIEL D. WILLIAMS

1942. Pauline Evans produced Dr. Eastman's play, *Eternal Life*, in the Westminster Presbyterian Church, Minneapolis, and directed the Christmas pageant. She is director of religious education.

1942. Howard Schomer has accepted an appointment as educational director of the Friends Camp, Gorham, New Hampshire. He had been appointed to the faculty for a seminar in American history at Black Mountain College. Elsie Schomer has been bookkeeper and secretary in the business office of the college. She is also singing Bach and Handel with the college chorus. She plans to join Howard in New Hampshire soon.

1937. Porter French, after nearly three years as minister of the Congregational church and chaplain of the Colorado State Reformatory at Buena Vista, has accepted the call to become court worker for the Toledo, Ohio, Council of Churches. There he will work in collaboration with Judge Alexander of the Juvenile Court. Porter and his wife, Rebecca, and their two children, Laura and Alfred, passed through Chicago on November 29, when Porter addressed the Fifty-seventh Street Friends' Meeting. At Toledo he expects to develop another center for the clinical training of theological students.

1934. Roger Hazelton at this writing is correcting proofs on his new book, *The Root and Flower of Prayer*, to be published early this year by the Macmillan Company. We expect to review it in the next issue of the REGISTER.

1932. Esther Herman Partington lives at 3459 Eastchester Road, Hillside Homes, the Bronx, New York. A second son, Earle Arthur, was born on February 14.

1930. Harold Mathews' "mailing-list" friends received a thrilling report of his experience in China and of his return home on the "Gripsholm" after the outbreak of war. He was imprisoned by the Japanese military police and kept in solitary confinement during twenty days of questioning. He spent October in rest and study with his family in Grinnell. His plans now call for speaking under the American Board. Address 1513 Park Street, Grinnell, Iowa.

TRANSFERS

Donald A. Bourne, '37, from Battle Creek, Michigan, to the Army chaplaincy, Bolling Field, D.C.

Alpheus M. Lusk, '40, from Watervliet, Michigan, to associate pastorate, First Church, Battle Creek.

Paul W. Mallory, '33, from Cadillac, Michigan, to First Church, Huron, South Dakota. A daughter, Pauline Alice, was born in February.

Elmo Ray Raff, '42, from Bangor, Michigan, to Monroeville, Ohio.

John B. Schlarb, '37, from Fort Pierre, South Dakota, to Buffalo, South Dakota.

Ormund Schulz, '31, from Benzonia, Michigan, to First Church, Medina, Ohio, on December 20. Address 217 East Liberty Street, Medina.

Kenneth Seim, '39, has been pastor at Tallmadge, Ohio, since September.

Clayton H. Stowe, '33, from Alpena and Long Rapids, Michigan, to the chaplaincy.

J. M. Warkentin, '33, from Russell, Kansas, to Aitken, Minnesota.

Peter Vos, '36, Ainsworth, Nebraska, to Hastings.

In Memoriam

1900. Dr. Chauncey C. Adams died in Burlington, Vermont, on August 25. A graduate of Dartmouth in 1896, he took his theological training in the Chicago Theological Seminary and had a short pastorate in Byron, Illinois. He had a sixteen-year pastorate in the First Church of Burlington. From 1931 to 1938 he was pastor in Middlebury and taught religion in Middlebury College.

1901. Dr. Henry Kendall Booth died suddenly in California in October. He had held pastorates in Indiana, Arizona, and three in California—at Sacramento, Berkeley, and Long Beach. Among his many books were *The Great Galilean Returns*, *The World of Jesus*, *Religion for Today*, and *The Philosophy of Prayer*.

1909. Dr. Charles E. Trueblood died on August 5 in Meadville, Pennsylvania, where he had been pastor of the Park Avenue Congregational Church for a period of ten years. He was ordained in Springfield, Illinois, in 1910, and held pastorates in Illinois, Indiana, and Alpena, Michigan, before moving to Pennsylvania.

A JAPANESE ALUMNUS IN A CHINESE MISSION

[*The following story of Christian service across race lines comes to us from Rev. Elmer W. Galt, C.T.S. 1909, who has just returned to America from his mission in Fenchow, Shansi, China. Mr. Galt knew Mr. Furuya as a fellow-student in the Seminary.*]

Upon leaving the Seminary in 1908, Mr. Magojiro Furuya served a pastorate in California for eight or nine years. One of his first projects there was to help establish an orphanage for Japanese children. From California he returned to his native country, married a graduate of Kobe College, and prepared to resume work in America. But an urgent call to the pastorate of a small Japanese church in Shanghai intervened. He accepted this call to China and faithfully carried on Christian mission work there for some eighteen years until, in 1937, the Japanese made their drive on Shanghai.

That part of the city where Mr. Furuya's mission was located became one of the chief danger zones. Natives swarmed from it to the French and International settlements, seeking comparative safety. When the danger reached the acute stage, Mr. Furuya at the head of a large company of Chinese native Christians sought refuge in a hotel in the International Settlement—a hotel which had been abandoned by its guests. But the manager was still in charge and refused to grant sanctuary to the refugees. Mr. Furuya pleaded, promising to be personally responsible for any damages to the property—but in vain. Thereupon, feeling that the desperate circumstances demanded desperate procedure, he demanded the keys under threat of calling in his followers to take over by force. The manager yielded. Mr. Furuya promptly admitted the refugees, placing them under strict discipline to safeguard the property.

After some days the situation in the city had so eased that Mr. Furuya felt that he should turn back the hotel to the manager. But by this time the latter had become so convinced of the integrity and ability of the missionary that he urged him to continue in charge of the house, managing it on a small margin of profit. This the missionary finally agreed to do. He remained there for three years until he had saved up enough money to finance a campaign among his own Japanese Christians in Hawaii and California to establish an orphanage for Chinese children in Shanghai. Today that orphanage is functioning—caring for eighty Chinese war orphans. The authorities have approved the project and placed at its disposal a suitable school plant in Quinsan, a suburb. For matron of the new orphanage Mr. Furuya selected a competent nurse—a woman who as a child had been the first admitted to the orphanage he had established in California thirty years earlier.

Mr. Furuya has quietly resumed his own church and mission work in Shanghai. Among other projects he is developing a kindergarten and primary school for Chinese underprivileged children.

Guideposts to Better Writing

1. Before you start writing, know to whom you wish to address yourself. Select a specific group of readers—a group with whose interests you are familiar. Keep your attention focused on these readers; don't allow it to shift. Write to *persons*, not merely *about a subject.*
2. If you are writing for publication, write for a specific magazine. To this end discover its editorial policy, the interests of its readers, and the length of articles which it accepts. Determine these before you put pen to paper.
3. Remember that human interest is caught by picture rather than abstraction; by struggle rather than appeasement; by conflict rather than agreement; by the particular rather than the general.
4. Know your subject—thoroughly, not superficially. Write on a timely theme, even though it has been treated often before. It may be eternal.
5. Remember that good writing begins, progresses, and ends with clear, orderly, and pictorial thinking.
6. Paragraphs: Catch the attention of your readers with the opening paragraph. Let each following paragraph present a single idea. A paragraph is complete when, and only when, the idea has been given clear and full expression. Re-write until this is done.
7. Sentences: Make your sentences short, clear, and simple, avoiding clichés, long or hackneyed quotations, and platitudes.
8. Words: Use verbs that move. Don't overwork the verb "to be." Consult your dictionary for anonyms and synonyms. Avoid repetition of words. Think twice before you use an adjective.
9. Punctuation and spelling: Be correct in the use of periods, commas, and spelling, that these may not be stumbling-blocks in your writing.
10. Strive for simplicity, clarity, compactness, and forcefulness.
11. Be accurate. Verify all your facts and quotations.
12. Be objective. Avoid editorial comments. Remember that your facts are more important than your opinions. Therefore, use many of the former and few, if any, of the latter.
13. Use with care transitional sentences, phrases, and paragraphs.
14. Let your title stimulate interest in the article and truly represent it.
15. To make a piece of writing interesting, follow the above suggestions. Then stop.

FRED EASTMAN

BOOK REVIEWS

Man Discovers God

By Sherwood Eddy. New York: Harper's, 1942. 270 pp. $2.50.

If God is a reality, the discovery of him must be the supreme end of human effort. If he is discoverable in human experience, that fact must have been demonstrated by spiritual pathfinders during the five thousand years of recorded history.

With this idea as his starting-point, Mr. Eddy proceeds to relate the religious experience of thirty-three such pathfinders. He begins with certain great souls among the Platonists—Plato himself, Philo of Alexandria, and Plotinus. From the stream of Greek culture he passes to the Hebrews and tells briefly of the discovery and revelation of five Old Testament seers—Amos, Hosea, Micah, Jeremiah, and the Unknown Prophet of the Exile—and four New Testament writers—Matthew, Mark, John, and Paul. From the conflux of the Hellenistic and Hebraic streams he takes Augustine. Among the mystics he selects Francis of Assisi, Thomas à Kempis, Brother Lawrence, Pascal, and George Fox. Among the men of the Reformation period he chooses Luther, Bunyan, Wesley, and Jonathan Edwards. As scientists who have discovered God, his examples are Newton, Pasteur, Pupin, and Arthur Compton. His last category—which he entitles "The Modern Discovery of God," although three of the preceding chapter were equally modern—includes Tolstoy, Booker Washington, William Rainey Harper (one of the most exciting), Reinhold Niebuhr, Gandhi, and Schweitzer.

In each instance he follows a similar pattern: giving the man's background in the social, intellectual, and religious currents of his times, a thumbnail biography, a brief list of his major achievements, and then an account of his religious experience and convictions. Usually the latter are in the discoverer's own words. Most of the sketches run from five to ten closely printed pages; a few are longer. In the final chapter Mr. Eddy draws conclusions in which he notes the similarities and differences in the religious experience of this heterogeneous assemblage. The similarities predominate: practically without exception all these men had firsthand knowledge of sin and grace, repentance and faith, conversion and progress, prayer and suffering. And the upshot of the matter is this: the knowledge of God is not a monopoly of the saints and prophets and sages, for it is possible for any man or woman to become "an adventurer in the increasing discovery of God."

Mr. Eddy has put a tremendous amount of work into this book, and his readers will bless him for it. He is no newcomer to the field of religious biography. Among the score of volumes to his credit several have had biographical studies as their base, notably *Makers of Freedom* (Kirby Page, co-author) and *I Have Seen God Do It.* The present studies are not really biographies, for they make little attempt to trace the inner development of their subjects from childhood to age; they are rather accounts of religious experience, comparable to James's *Varieties of Religious Experience.* As such they will feed many a starving sermon and inspire many a discouraged seeker after God.

Fred Eastman

A Basis for the Peace To Come

By Hambro, Dulles, Hu Shih, McConnell, Pasvolsky, and Paton. New York: Abingdon-Cokesbury, 1942. 152 pp. $1.00.

Probably most ministers have read the pamphlet containing the findings of the Delaware Conference, *The Churches and the Bases of a Just and Durable Peace.* Important as are those findings, they necessarily omitted any reference to the great series of Merrick-McDowell lectures that were delivered at Ohio Wesleyan University by six able international leaders as an integral part of that conference. Published now in this inexpensive book, they make far more exciting reading than the formal findings.

Bishop McConnell leads off with a picture of the world the church must face at the close of the war—a world of impoverishment, unemployment, materialism, and moral decline. The United States, he says, will have to "fight an ideological battle within its own borders

against the same forces which it is fighting with physical weapons abroad." But the weapons for this ideological battle must be spiritual. He suggests the major ones and calls the church to leadership in their use. John Foster Dulles follows with a close-reasoned description of the political choices we shall have to make if we are to establish a world order in which peace is secure. He appraises various plans for the basis of that new world order and outlines the framework of a proposed organization which avoids the mistakes of past attempts and provides a reasonable hope of bringing the bulk of mankind into a world fellowship founded on the recognition of the interdependence of men and nations.

William Paton next discusses the relevance of the church, considered as an ecumenical society, to this new world order. Leo Pasvolsky, special assistant to the Secretary of State, treats the economic problems of the post-war world. He suggests the types of action necessary to create full and stable employment, accompanied by rising standards of living throughout the world. His Excellency, Mr. Hu Shih, Chinese ambassador to the United States, in a brief but forceful address pleads for a recognition of the factors necessary for a durable peace in the Pacific area.

Finally, Mr. C. J. Hambro, president of the Norwegian Parliament and of the Assembly of the League of Nations, deals with the problems of world organization. He maintains that

> wars are not automatic results of certain economic processes, but come as a result of a state of mind, and are not started by soldiers and politicians, but are prepared in schools and universities. If the nations had realized this simple thing, if they had studied the textbooks of history and geography used in the totalitarian states, if they had studied the manuals given to the teachers in those countries, if they had studied the manuals of philosophy used by all the students in those countries, they would have known that a war was coming, and they would have prepared [p. 147].

To avoid such catastrophe in the future, he urges that each nation, as a part of its international program and personnel, attach to its legation a corps of educators to keep their respective nations informed of what is going on in the minds of people and especially what is being engendered in children at school and students at universities. Further, he bases his hope for a "dynamic peace" on a plan for educating the youth of all nations to understand that there are more things uniting them with other nations than dividing them—a plan that will instil into their minds the common ideas and ideals which lead men to fellowship in the human adventure toward the good society.

Of the books and essays I have read on the bases of an enduring peace, this is the clearest, the most wide-visioned, and the most persuasive.

FRED EASTMAN

EVANGELICALS, REVOLUTIONISTS, AND IDEALISTS

By Francis John McConnell. New York: Abingdon-Cokesbury 1942. 184 pp. $1.50.

Bishops in general don't appeal to me. When a bishop is announced to speak in church or chapel, I usually slip away to a Quaker meeting. But McConnell is different. I go to church when he is announced as the preacher because I know I will come away refreshed and probably chuckling. He not only bears down on the conscience but lifts up the heart, and he sheds light into the dark corners of the mind.

That is the effect he achieves in this book. He deals with the contributions of six Englishmen—Oglethorpe, Wesley, Whitefield, Paine, Berkeley, and Wilberforce—to American thought and action in our Colonial and Revolutionary days. He shows that Oglethorpe is "worthy of lasting study for his attempts to lift imperialism into the realm of higher human values." The greatness of Wesley's contribution to America was that he "led a religious movement for which historical events in America in the half-century after 1760 prepared a continent-wide stage of action." Whitefield he presents as an ameliorating influence (almost an antidote) to the iron-clad Calvinism of Jonathan Edwards. Paine, of course, is the inescapable deist whose *Common Sense* and *Crisis* pamphlets were so inspiring and whose *Age of Reason* so disturbing to the young American Revolutionists. The Irish clergyman, George Berkeley, convinced that society was in grave peril by the spread of materialism,

sought to save it by a system of idealism—a system McConnell characterizes as pre-eminent "in thoroughness and cogency." Finally, our Bishop portrays Wilberforce, the great liberator and social reformer. Boswell once remarked that when he first saw Wilberforce rise to make a speech, he thought him a shrimp, but after the speech he thought him a whale. McConnell makes him as human a whale as Moby Dick.

These brief comments do not do justice to this stimulating series of interpretations. It is a beautiful job, done with the light touch of a master.

FRED EASTMAN

ART AND CHARACTER

By Albert Edward Bailey. New York: Abingdon-Cokesbury, 1942. 396 pp. Illustrated. $1.00. (Limited Edition).

It will be good news to Dr. Bailey's former students at this Seminary that they and others may now secure for only one dollar this admirable 354-page text with its additional 40 pages of reproductions of religious pictures. Originally published five years ago, it is still fresh. No other book has superseded it, and it is hardly likely that any will for years to come, for it is the quintessence of a long life of an able and original scholar who has concentrated his effort upon the teaching of art as a means of transforming individual character and social environment.

The first two chapters Dr. Bailey devotes to the language of art, its nature and function. In the next four he deals with the human personality and the psychological approach to its transformation, individually and collectively. In the remaining six chapters he describes the techniques of effecting this transformation through art (principally painting, architecture, and stained glass) among various age groups and historically throughout the centuries. He appends a classification of pictures and their spiritual values and a comprehensive, though not exhaustive, index of artists and their works.

A notable contribution to religion and education in the language of the heart.

FRED EASTMAN

TWO BOOKS ON PHILOSOPHY

"Philosophy in a New Key," by Susanne K. Langer. Cambridge: Harvard University Press, 1942. xiv+294 pp. $3.50.

"The Making of the Modern Mind." Revised edition by John Hermann Randall, Jr. Boston: Houghton Mifflin, 1940. 696 pp. $3.75.

Christian thinkers have usually kept one eye on philosophy. These two books by philosophers are being reviewed in the conviction that they have something to say to all who seek understanding of man's religious and social problems today.

Miss Langer, tutor at Radcliffe College, has performed two vital services. She has given a readable, accurate, and critical interpretation of the philosophical movement known as "positivism." This movement is in the center of current discussion as philosophy begins to express its problems in the "new key," which is the inquiry into the nature of symbolism, the search for the "meaning of meaning." The author understands the positivists and presents their major ideas; but she remains critical of the positivist tendency to limit meaning to the statements of a narrowly conceived science, of the bias for the "atomic fact," and of the restriction of knowledge to the data of sense. She denies that poetry, myth, and aesthetic expression are just meaningless babble, as positivism would appear to have it.

Miss Langer goes on to give an account of these nonscientific symbolisms and here makes her second contribution. She gives an intelligible and revealing interpretation of ritual, myth, music, and language. These symbols do express something definite; they articulate the structure of human feeling. This thesis is developed on the basis of a mastery of the historical theories which have been given and of much new data which is now available through psychological and anthropological studies. The definition of religion is discerning: "Religion is the gradual envisagement of the essential pattern of human life, and to this insight almost any object, act, or event may contribute" (p. 155).

The problem with which this analysis of religion and art as symbolism leaves us is that of the objective reference of symbols: Is reli-

gious ritual merely the objectification of forms of human feeling, or does it communicate something of the nature of a real object to which human feeling responds? Miss Langer's view really appears to remain quite close to positivism so far as the objective reference of knowledge is concerned. But this issue is one which Christian thought must face; and I know of no more excellent presentation of the way in which modern philosophy is beginning to formulate the ultimate questions. Perhaps theologians in dealing with this problem might convince Miss Langer that theology has not retired to the "cloister," as she insists it has.

Professor Randall's book would merit a review just now even if no revision had been made in it; for it remains the best single volume in English tracing the development of the thought of Western man. The re-reading of this book contributes far more to basic thinking about today's problems than the time spent on much of the hasty political comment which pours from press and radio. Randall has now given us a revision of his book which includes two new contributions. He has brought the concluding chapters on religion and social thought down to the present with brief, but always revealing, analyses of the latest movements in religious thought and in modern totalitarian philosophies. He remains cautious in his predictions regarding the fate of that scientific humanism which he along with John Dewey and others has defended; but he still hopes for the eventual emergence of a humanistic and naturalistic faith.

The other important revision consists in the inclusion of new material, part of it the result of the author's own researches, in the beginnings of modern science in the medieval period. We have to revise much of the popular notion of scientific investigation, or lack of it, in the Middle Ages. Randall has shown how deep the roots of modern science lie in the intellectual life of the Aristotelians, the Platonists, and the Scholastic philosophers of that time. The superb bibliographies which make this a valuable reference book have been brought down to date. It is a book to live with and to master, for it throws the light of a critical understanding of the past on our profoundest problems today.

DANIEL D. WILLIAMS

JUST AMONG FRIENDS

By William Wistar Comfort. New York: Macmillan, 1941. 210 pp. $2.00.

This book could not be more timely. It is an account of the way of life of a people who determined three hundred years ago to make the world their friends, and who, through persecution, neglect, and disintegration, have never failed in either work or testimony to uphold their faith. The Friends, those people called Quakers, once hoped to conquer the world by their courage, benevolence, and love. They have not—as is only too evident—done that. Indeed, they number now only the tiniest minority among the religious sects. And yet no one can doubt Dr. Comfort's statement that they have become a holding company for great ideas—tolerance, peace, Christian kindness to the enemy, economic and social justice, and active recognition of the brotherhood of man—which all men and women of good will share but have failed to put into communal practice. Quietly, and without slogans or campaigns, the Quakers have become the most trusted agents of humanity in an inhuman age. They carry relief where no others are permitted to go. They win the confidence of violent and dictatorial men because it is evident that they have freed their hearts of both violence and hatred. They have made a successful adjustment between what they believe to be the will of God and what they regard as the proper will of man. They are not afraid to have confidence in a disciplined human nature.

Dr. Comfort's book is neither a history of the Friends nor an account of their achievements, though it touches upon both. It is a simple and persuasive explanation of their way of life and an account of how it came about, how it is perpetuated, and its results.

If the Inner Light is the heart of Quakerism, its discipline is its bone and muscle. Restraint, moderation, deliberation, and a sure response to conscience gained in silence and inner search have their fruits in business, in racial and national relations, in family life, and in a content with experience no matter how difficult. Dr. Comfort has been a college president as well as a Quaker and does not make the mistake of the earliest Friends who believed that all humanity could conform to such a pattern.

He notes that few leaders in politics, few great poets, great artists, philosophers, and makers of new knowledge have been Quakers. The emphasis has been too much on character and spiritual peace, too little upon the creative intellect and the creative passion for such leadership. There is a neuroticism in genius which does not fit into the Quaker way. And yet his book will make clear how far the old charges of quietism and obscurantism, once brought against the Quakers, are out of date. Their attitude toward war, for which they are most widely known, was once passive but has become active. War is now a call to action for the Quakers, who are engaged on every front in the dangerous task of carrying love and care of their fellow-men into the midst of destruction. They not only know, as does every sensible man, that there is no long-term hope for the world in defensive and offensive armament and military prowess, but they are already engaged in practicing the good will which alone can insure the survival of a mechanized civilization.

It would seem that this "peculiar people," as they used to be called, represents in the evolution of society a mutation toward a new phase of human nature of immense importance in a world which, as we see today, is always slipping back toward cruelty, greed, and the sick need of satisfying injured vanity. Their 110,000 members here, and 30,000-odd abroad, do really represent a holding company for a workable faith in a future that at the moment seems so dark.

HENRY SEIDEL CANBY

ST. MARK'S GOSPEL: A SHORT INTRODUCTION

By M. D. R. Willink. New York: Macmillan, 1942. 56 pp. $0.75.

This little book makes no pretension to be a complete commentary or a critical inquiry. Its purpose is to enable the ordinary layman to read the Gospel of Mark intelligently, as he might read a book written at the present day. After a brief account of the Gospel as a whole, each episode in it is taken separately, and its significance is explained in simple language. Devotional comments are wisely omitted, and the life of Jesus is treated historically and left to make its own impression. It might have been well if the writer had given more attention to the critical problems which are so important for the study of this Gospel. They might have been made intelligible, at least in outline, to readers who had little previous instruction, and the knowledge of them would have put a new meaning into the work of Mark. But within the limits he has prescribed to himself Dr. Willink has written a valuable book. He has the gift of lucid exposition, and his comments are always interesting. His book may be cordially recommended for use in classes and also for the private use of those who read the Bible with a real desire to understand it.

ERNEST FINDLAY SCOTT

NEW TESTAMENT STUDIES

By eleven scholars, with a preface by Edwin Prince Booth. New York and Nashville: Abingdon-Cokesbury, 1942. 290 pp. $2.50.

As little as one could review a whole issue of a learned journal, so little can one review as a whole these eleven independent essays. Nine of them, it is true, deal with synoptic topics, but with uniformity neither of point of view nor of results. (See, e.g., Leslie's and Rowlingson's directly opposite appraisals of A. T. Cadoux's arbitrary analysis of Mark, pp. 21 and 52.) The second, fifth, and sixth essays deal directly, others indirectly, with form criticism and synoptic source problems. In the reviewer's opinion these writers have not sufficiently considered how completely the underlying insights of form criticism have relativized the significance of the sources. Students and preachers alike should rejoice that these insights have both freed many great passages from the obloquy of not happening to be found in either Mark or Q and also relieved us from any supposed obligation to defend the equal authenticity of the whole contents of Mark or Q.

The essay of Thomas Kepler suggests alternatives to the much-disparaged terminology of form criticism. Unsatisfactory as that terminology is, both in German and in translation, Kepler's proposals are not likely to find wide acceptance. Between the miracle tales and the dramatized theologoumena of the epiph-

any scenes, for instance, there is a primary, not merely secondary, difference—to which Bundy (Essay III) clearly would agree.

The essay which reveals the keenest sense of how little can be said in twenty pages and, driven by that sense, economically says the most, is Clarence T. Craig's on the still-debated problem of Jesus' messianic consciousness. For terse cleanness of style, logical development, historical and theological poise, and mild firmness of judgment this essay is a model which one might wish to have seen followed by all the collaborators. Nevertheless, all the contributions deserve reading, and most of them a careful reading.

KENDRICK GROBEL

THE NEW LIGHTS

By John Vant Stephens. Cincinnati: Lane Seminary Building, 1942. 28 pp.

This small booklet deals with the origins of the Christian Church, which in 1931 became a constituent part of the Congregational-Christian churches. It consists largely of quotations from various authorities and adds nothing essentially new to the subject. It may, however, prove useful to those interested in the beginnings of the Christian group.

MATTHEW SPINKA

PROTESTANTS IN LATIN AMERICA

"On This Foundation," by W. Stanley Rycroft. New York: Friendship Press, 1942. xiii+ 210 pp. $1.00. Paper, $0.60.

"Up and Down South America," by Anne M. Halladay. New York: Friendship Press, 1942. 127 pp. $1.00. Paper, $0.60.

"Little South Americans," by Nina Millen. New York: Friendship Press, 1942. 55 pp. $0.50.

Protestants have been awaiting a survey showing the strength, activity, and direction of the Evangelical churches in the Latin Americas which have been so long a happy hunting-ground of Roman Catholicism. Dr. Rycroft, executive secretary of the Committee on Cooperation in Latin America, a resident and educational leader in Peru for twenty years, gives us such a survey in his new book, *On This Foundation.* From his wide acquaintance with the work of Evangelical churches in all the Latin-American countries he presents a picture of a small but effective Protestant church growing energetically and emerging as an important and salutary influence in the lives of the people to the south.

This volume does not deal with any denominational view. Dr. Rycroft sees with ecumenical eyes the work of the individual Protestant churches as not only mutually strengthening one another but as presenting a unified witness to the Christian Gospel and the Christ of whom it speaks. Avoiding generalities, he cites specific illustration of the people and institutions that are doing creative Christian work.

Brief in scope, well written, and well organized, this book will be excellent for study groups, since it includes also appendixes of statistical information and a map of Latin America, but especially because it incites in the reader a desire for more extensive reading and directs a choice of further reading material through an up-to-date bibliography.

Up and Down South America is a series of ten stories for children from eight to twelve years old, each story placed in a different South American country, and each showing the effect of the missionary movement on South American children and their parents. The first story is a charming introduction to South American geography and peoples; all of them are well written. The book owes no small amount of its virtues to the excellent illustrations by Roberta Paflin.

Little South Americans contains twenty-four photographs of South American children in different activities of life, with accompanying explanation printed in large type and written to be read to primary-age children.

FRED W. NEAL

NO SIGN SHALL BE GIVEN

By Hugh S. Tigner. New York: Macmillan, 1942. 198 pp. $1.75.

Although *No Sign Shall Be Given* does not cut a clear path out of the jungle of the time, the book does reveal, and interestingly so,

many of the signs of the times. In doing this, it accomplishes its major purpose. The Hebrew-Christian tradition, the problem of social unity, the saving values of democracy, why our colleges cannot educate, the church in our town, they do not go to church, the churches and the church—these are the topic signs.

The author does a good job of pointing and criticizing, but sometimes the suggested cures are too easy. For example, the reviewer is not convinced that Protestants and Catholics have the answer between them; that the Judeo-Christian tradition is a natural consequence, clear and unified; or that the kneeling of the aristocrat von Hugel beside the washerwoman is a compliment to the Christian church.

But Mr. Tigner does strike responsive chords when he foresees sectarianism as coming to an end and presents certain "saving" values in democracy and challenges religion and education to find a way "out and forward."

There are good signs and bad signs but no "big sign," which is as it should be. The book is good reading.

PAUL GIA RUSSO

CHRISTIANITY AND THE FAMILY

By Ernest R. Groves. New York: Macmillan, 1942. 220 pp. $2.00.

The increased demand made upon the minister for domestic counseling requires that he be intelligent in this field of specialized pastoral service. The contents of this book, consisting of the Rauschenbusch lectures for 1941, delivered at Colgate-Rochester Divinity School, are addressed primarily to ministers and their counseling problems.

Part I, "The Family as an Ally of Christianity," is somewhat academic. Many allusions are made to incidents, facts, books, etc., assuming that they are as familiar to the reader as to the author. There is frequent resort to word generalities, such as "spiritual," "meanings," and "values." In discussing "Christianity and Sex," Groves has much to say in defense of Roman Catholic asceticism but fails to mention their doctrine of birth control, which, as far as Christianity and the family are concerned, would seem to be of greater importance. The author does become specific in the final chapter of Part I and gives a valuable outline of the "Hampering Conditions and Traditions" which make difficult the wholesome development of family life.

In Part II, "The Church as an Ally of the Family," the author deals concretely with specific data out of his rich experience as a pioneer in premarital and domestic counseling. The functions of the church and family are carefully enumerated and fully discussed. The role of the minister in counseling is splendidly outlined, giving practicable techniques and warning of the most common pitfalls.

The minister should find that his effectiveness in pastoral counseling has been increased greatly as a result of the valuable information and advice this book contains.

PERRY DICKINSON AVERY

YOU ARE MY FRIENDS

By Frank Laubach. New York: Harper's, 1942. 178 pp. $1.50.

A subtitle might be, "The Jesus of Personal Experience," or "The Lost Christ of the Christian Religion."

The book should be generally welcomed as representing a wholesome trend toward renewed emphasis on Jesus as a personal friend. The author gives clear and, for the most part, acceptable modern interpretations to concepts and phrases which were spoiled for many of us by the "Full Gospel" Evangelists and "Personal Workers." We are brought to realize that though we have largely abandoned the tawdry "revival" vocabulary and "conversion" methodology, we are still confronted with the necessity of bringing Jesus to our people and our people to Jesus in a personal relationship. The author helps us discover again the truth which underlies such phrases as Jesus' own, "Ye must be born again." He makes us see the tremendous value of making a personal commitment to Jesus as master and friend.

One unusual and attractive feature of the book is the section containing fifteen well-selected "Great Pictures Revealing the Friendliness of Christ."

PERRY DICKINSON AVERY

TWO OR THREE GATHERED TOGETHER

By Glenn Clark. New York: Harper's, 1942. 154 pp. $1.25.

A Kingdom of God Movement which is not an organization with promotion and publicity, but an inner experience, is described by Glenn Clark in his latest little book. First must come the dream, he sets forth, and then the replanting of the dream.

The Kingdom of God Movement has three phases, the Quiet Hour, the Prayer Group, and the Opening of Avenues. Specific techniques for the conduct of these phases are described by Dr. Clark out of his own wide experience in personal and group devotional life. Many of the methods he offers are stimulating, but some of them are rather on the sentimental side. The chapter on applying the vision to the social order makes the problem appear too simple.

Nevertheless, Dr. Clark's book is well worth reading for the sake of making or renewing the acquaintance of Dr. Clark, for there are too few men in the world of his kind. To read his books is always to convince our worldly selves that prayer deserves a larger place in our lives.

GERALD E. MAGGART

CHORIC INTERLUDES

By Mildred Jones Keefe. Boston: Expression Co., 1942. 352 pp. $2.75.

Choric Interludes is a compilation of poems and prose passages suitable for use by speech choirs and other groups interested in the oral interpretation of literature. The selections are divided under the headings of special days, seasons, festivals—such as Thanksgiving, Christmas, and Easter—and Bible themes. Most of the numbers are followed by short instructional paragraphs which sometimes suggest methods of interpretation and delivery, but more often analyze the content and importance of the selections. Each selection has been carefully divided for interpretation according to the voice groupings of the speech choir. However, even the trained director probably will find Miss Keefe's fourteen combinations of the various voice qualities too complicated to use.

This book will be of value chiefly because of the large number of biblical passages which Miss Keefe has arranged for use by the speech choir. The secular poetry is not nearly so well chosen, nor is it as adaptable for choral speech work as the biblical material. The author has tended to choose poems which are too subjective for choral reading and has excused her choice by marking them for solo or unison reading. Furthermore, one misses the great works of such poets as Lindsay, Markham, Johnson, and Sandburg which have tested value as choral speech selections and are suitable to the themes and occasions which Miss Keefe wishes to celebrate.

A useful feature of this work is the bibliography of works on choral speech and source books of selections for oral reading.

EVERETT C. PARKER

THE SPIRITUAL LIFE

By Edgar Sheffield Brightman. New York: Abingdon-Cokesbury, 1942. 213 pp. $2.00.

Dr. Brightman seeks to clarify some of the confused thinking which surrounds the use of the word "spirit." Stating that we must either define or deny spirit, he comes to the conclusion that spirit is real and can be defined, but the definition must refer to a complex of values, all rich in meaning, rather than to any single vague and shadowy concept.

This complex of values includes the relation of spirit to personality, the relation of spirit to the social group, and the meaning of Divine Spirit. Especially interesting is the author's discussion of spirit as a developing, evolutionary force in life and of the relationship between spirit and our economic and political problems.

Dr. Brightman's book is important not only because he has done well what he attempted to do but because he also did much more than that. His avowed purpose seems a pedantic one—simply to define spirit—but the results of his efforts are decidedly dynamic, for he has described in clear and often moving language a way of thinking and believing and living—indeed, "The Spiritual Life."

A book of this type must use the language of philosophy and metaphysics, but abstract

discussion is often relieved by contemporary illustrations and, in one place, by a sprightly poem from the *New Yorker*. The substance of the book was delivered by Dr. Brightman as the 1942 Cole lectures at Vanderbilt University.

WALTER LAWTON

BIG STORE

By Donald Rose. Philadelphia: Westminster Press, 1942. 287 pp. $2.00.

This may be characterized as a career story. Chuck Martin, the hero, is ambitious to become a top-notch buyer in one of the country's leading department stores. His first job is in his uncle's store in a small North Carolina town. He is not satisfied to stay there and work his way up under the guidance of his uncle but moves on to New York to try his fortune in the "big-time." His heart has been set on Grantman's, where he finally arrives after having failed in another position which he had taken after falsely posing as an experienced advertising manager.

The major portion of the book deals with his various jobs at Grantman's. The author knows the merchandising business and gives us interesting insights into the mechanics of the details and routines that go on behind the scenes in a large store. But, unfortunately, the characters do not seem real, and the conversation is rather inane throughout. Chuck Martin is portrayed as a conceited, selfish, and ambitious person whose philosophy is "when in doubt, bluff" and "if you don't know the answer, invent new ones." The reader is left unconvinced that Chuck has learned humility in his burst of repentance at the close of the book.

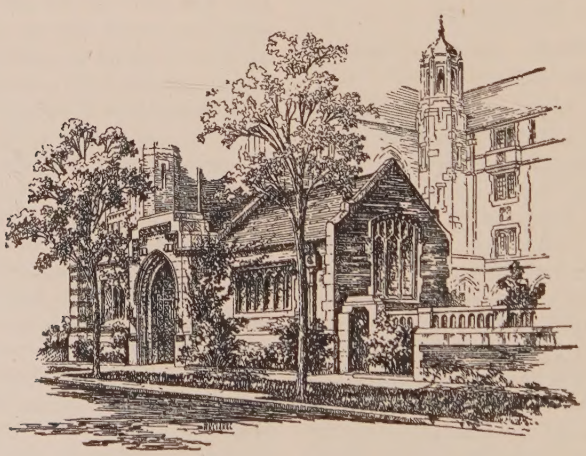
The plot is too old for a juvenile and not challenging enough for an adult.

EVAH OSTRANDER

CORRECTION

In the November REGISTER book-review section we credited Charles T. Holman's excellent book, *Getting Down to Cases*, to Harper's. It should have been credited to the Macmillan Company. Our apologies.

THE EDITOR



HAMMOND LIBRARY EXTENSION SERVICE

The service is rendered in accordance with the following regulations:

Only one book may be drawn at a time, and may be kept two weeks from the date when received, but is not renewable. Postage both ways is to be paid by the borrower, and is payable in stamps upon return of the book. The postage rate is 3 cents for the first pound *plus* 1 cent for each additional pound within three zones of Chicago. For all other zones the rate is 3 cents a pound for each pound.

It is advisable that a list of ten titles in their order of preference be submitted, since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

From the following list of books, added to Hammond Library since the last issue of the REGISTER, the starred books are especially commended by the Faculty to ministers who want fundamental study material in the various theological fields.

Bible Study:

ANDREWS, C. F., The Sermon on the Mount
CUTLER, ETHEL, One People among Many
KIRKLAND, WINIFRED, The Man of the Hour
MACARTNEY, C. E., Great Women of the Bible
The Parables
*WALLIS, LOUIS, The Bible Is Human

Church History:

BOLSHAKOFF, SERGE, The Christian Church and the Soviet State
HINDUS, MAURICE, Hitler Cannot Conquer Russia
*KELLER, ADOLPH, Christian Europe Today
MARITAIN, JACQUES, France, My Country, through the Disaster
THOMPSON, J. W., A History of Historical Writing (2 vols.)
*TIMASHEFF, N. S., Religion in Soviet Russia
WOODLOCK, T. F., The Catholic Pattern
WRIGHT, QUINCY, A Study of War (2 vols.)

Science of Religion and Missions:

CARVER, W. O., Christian Missions in Today's World
NIKHILANANDA, SWAMI, The Gospel of Sri Ramakrishna
ROWBOTHAM, A. H., Missionary and Mandarin

Philosophy, Psychology, and Science:

ALLPORT, G. W., The Use of Personal Documents in Psychological Science
ANDRAS, ANGYAL, Foundations for a Science of Personality
*BURTT, E. A., The English Philosophers from Bacon to Mill
HUGHES, T. H., Psychology and Religious Truth
ROETHLISBERGER, F. J., Management and Morale
ROGERS, C. R., Counseling and Psychotherapy
*TSANOFF, R. A., The Moral Ideals of Our Civilization
WATSON, GOODWIN, Civilian Morale

Religion and Theology:

BAILLIE, JOHN, Invitation to Pilgrimage
*BRIGHTMAN, E. S., The Spiritual Life
EDDY, SHERWOOD, Man Discovers God
*GARNETT, A. C., A Realistic Philosophy of Religion
*HOCKING, W. E., What Man Can Make of Man
*HORTON, W. M., Our Eternal Contemporary
HOUGH, L. H., Patterns of the Mind
ROBINSON, H. W., Redemption and Revelation

Practical Theology:

*BADER, G. E., I Married a Minister
BLACKWOOD, A. W., The Funeral: A Source Book for Ministers
BRAND, N. F., and INGRAM, V. M., The Pastor's Legal Adviser
DEVAN, S. A., Ascent to Zion
DOBSON, J. O., Worship
FARMER, H. H., The Servant of the Word
GILKEY, J. G., How To Be Your Best
MACARTNEY, C. E., Six Kings of the American Pulpit
PEASE, D. W., Altars under the Sky
RAUBICHECK, LETITIA, Improving Your Speech
SCHOFIELD, J. A., 53 Sunday Talks to Children
*STAFFORD, T. A., Christian Symbolism in the Evangelical Churches

Social Ethics and Sociology of Religion:

ALEXANDER, FRANZ, Our Age of Unreason
BARNES, H. E., Social Institutions
BARNES, H. E., and RUEDI, O. M., The American Way of Life
BRUNNER, EDMUND, Community Organization and Adult Educatio
CARR, E. H., Conditions of Peace
CAVAN, R. S., The Family
*DAWSON, CHRISTOPHER, The Judgment of the Nations
*FRIEDRICK, C. J., The New Belief in the Common Man
GREENE, E. B., Religion and the State
HILL, REUBEN (ed.), Marriage and the Family
MCWILLIAMS, CAREY, Factories in the Field
MUNSON, GORHAM, Twelve Decisive Battles of the Mind
*SANDERSON, DWIGHT, Rural Sociology and Rural Social Organizatio
SHAW, C. R., and MCKAY, H. D., Juvenile Delinquency and Urba Areas
*SOROKIN, P. A., Man and Society in Calamity

Music:

MACDOUGAL, H. C., Early New England Psalmody

Religious Education:

ALDRICH, C. A., Babies Are Human Beings
*EAKIN, M. M. and FRANK, Your Children's Religion
DICKERSON, R. E., Understanding Myself
HARRAL, STEWART, Public Relations for Higher Education
PAST, M. E., Intermediates' Worship Programs

Drama, Biography, and Literature:

DOUGLAS, L. C., The Robe
GEISMER, MAXWELL, Writers in Crisis
HANSEN, HARRY, The Chicago
HARDY, W. G., All the Trumpets Sounded
JACKS, L. P., The Confession of an Octogenarian
JONES, SYLVESTER, Not by Might
*MCCONNELL, F. J., Evangelicals, Revolutionists, and Idealists
MAUROIS, ANDRÉ, I Remember, I Remember
ROURKE, CONSTANCE, The Roots of American Culture
SPENCE, HARTZELL, Get Thee behind Me

EVAH OSTRANDER, *Librarian*